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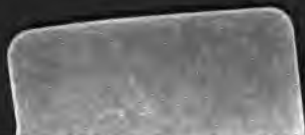
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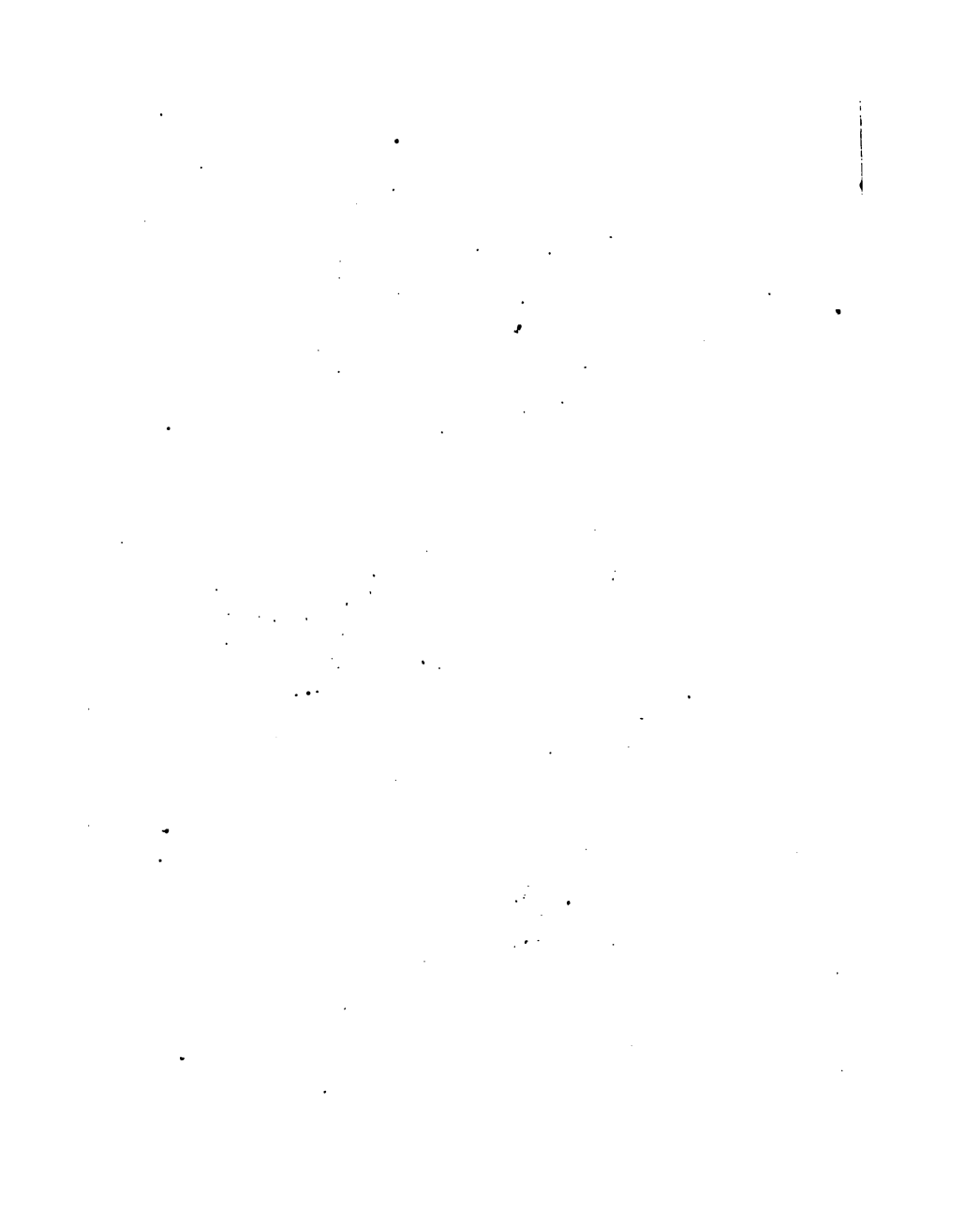
THE
HOLY WEEK.





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THE HOLY WEEK:

Each Day's Events

HARMONIZED FROM

THE GOSPEL NARRATIVES.

BY

E. B.



"By Thine agony and bloody sweat; by Thy cross and passion;
good Lord, deliver us!"

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INTRODUCTION.

MEMBERS of the Church of England are invited by the formularies of their church to concentrate much of their thought during the week preceding EASTER DAY on the events that transpired on each succeeding day of the first HOLY WEEK ; but as the gospels and second lessons are not arranged with any reference to the succession of each day's events, many persons have probably but an indistinct idea of the order in which they occurred. It may be well then, by a careful study and collation of the four inspired records, to obtain as distinct an idea as possible of the transactions of each day, and to realize how many of them bore solemn and intimate relation to the stupendous event—the Central Fact of Christianity—that was transacted on GOOD FRIDAY.

It is necessary to remember that the Jewish day commenced and closed at sunset, not at midnight ; some circumstances therefore that occurred on two

succeeding days, as we should reckon them, must be understood to have taken place on the same day ; while other events that occurred in the morning and evening, according to our reckoning, really took place on two different days of the Jewish calendar.

Bearing this in mind, we will proceed to give in detail the events of each day, from sunset to sunset, with references to the Scripture passages containing the narration.

The author desires to record his obligations to the Rev. E. Greswell's valuable work, "*Harmonia Evangelica*," and to Mr. Mimpriss's "*Harmony of the Four Evangelists*," based upon that work. His thanks are also due to the Rev. Dr. Monsell, for permission to insert his hymn on the Passion, at the end of this volume ; and to the proprietors of other copyright pieces for a similar permission.

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The First Day of the Week.

THE ANOINTING BY MARY.

Love is the true economist,
Her weights and measures pass in heaven ;
What others lavish on the feast,
She to the Lord Himself hath given.

Love is the true economist,
She through all else to Him hath sped,
And unproved His feet hath kissed,
And spent her ointments on His head.

Love is the true economist,
She breaks her box, and gives her all ;
Yet not one precious drop is miss'd,
Since on His head and feet they fall.

Love is the best economist
In what she sows and what she reaps,
She lavishes her all on Christ,
And in His all her being steepes.

THE AUTHOR OF "THE THREE WAKINGS."

First Day, Sunday, 9th of Nisan.

(MARCH 30, 31, A.D. 30.)

TO the loving disciple of our Lord, few employments can be more pleasing than to trace out, in the inspired records, "the blessed steps of His most holy life." All that has been attempted in the following pages has been to specify the events of each day in that Holy Week, the last of our Saviour's public ministry on earth, in which He "humbled Himself, even to the death upon the cross for us miserable sinners, who lay in darkness and the shadow of death; that He might make us the children of God, and exalt us to everlasting life." It is hoped that a perusal of the chapter devoted to each day, as that day recurs in the ecclesiastical year, may refresh the reader's memory as to the special facts upon which the mind should dwell, and may thus, in some slight degree, aid in the profitable employment of the hours of this holy season.

The week preceding that in which our Lord suffered, had been occupied by Him in journeying southward to

Jerusalem, where, for the last time, He was about to celebrate the Passover with His disciples, and where, as the True Paschal Lamb, He was to be Himself offered, for the sins of the whole world. It would seem that He crossed the Jordan on Friday, the seventh of Nisan (March 29), passing through Jericho, and arriving before sunset of that day at the house of Zaccheus, where He passed the hours of the succeeding sabbath, the eighth of Nisan. After sunset, the sabbath being ended, He journeyed to Bethany (where He had raised Lazarus from the dead three months before), and sat at meat in the house of Simon the Leper.* It was on this occasion that the "woman having an alabaster box of very precious ointment, poured it on His head as He sat at meat." The hypocritical reproof of the woman, by Judas, on the ground of the "waste of the ointment," in which he seems to have been joined by others of the disciples, was rebuked by our Lord. This circumstance was probably the immediate cause of the traitor's resolution to betray his Master. Little did those present understand the meaning of the words of Jesus, to be fulfilled within a

* So called, no doubt, from his having once been afflicted with leprosy. Had he been at this time a leper, it would have been impossible for him to invite guests to his table. He was very probably *one of those* whom the Saviour had miraculously healed.

week of the time when they were uttered: "In that she hath poured this ointment on my body, she did it *for my burial*." The reference of our Lord in these words was doubtless to the fact that Mary, whose character was that of a humble and faithful recipient of Christ's teaching, had comprehended the great truth of His approaching death and burial, as no others of His followers would seem to have done. There is little reason to doubt that the narrative, as given by St. Matthew and St. Mark, describes the same supper as is narrated by St. John; and the feast, though it took place in the house of Simon, who has been supposed by some commentators to have been the husband of Martha, would appear to have been in reality given by Lazarus and his sisters.

The Jews, we are informed, came on this day in great numbers, not only to see Jesus, but "that they might see Lazarus also, whom He had raised from the dead;" and it was in consequence of the additional publicity thus given to the miracle of the resurrection of Lazarus, that the chief priests consulted to put him also to death.

Matt. xix., xx., xxvi. 6—13; Mark x. 1; xiv. 3—9; Luke xvii. 20—37; xviii.; xix. 1—28; John xi. 55—xii. 11.

The Second Day of the Week.

THE TRIUMPHAL ENTRY INTO JERUSALEM.

Ride on ! ride on in majesty !
Hark, all the tribes Hosanna cry ;
O Saviour meek, pursue Thy road,
With palms and scattered garments strowed.

Ride on ! ride on in majesty !
In lowly pomp ride on to die !
O Christ, Thy triumphs now begin
O'er captive death and conquered sin.

Ride on ! ride on in majesty !
The angel armies of the sky
Look down with sad and wondering eyes,
To see the approaching Sacrifice.

DEAN MILMAN.

Second Day, Monday, 10th of Nisan.

(MARCH 31, APRIL 1.)

WE find recorded by all the four Evangelists the events of this day. Some of them may possibly have occurred on the evening that followed the first day of the week; and it is only this consideration which can justify either the celebration of them on the Sunday before Easter in the Roman Catholic and Greek churches, or the name "Palm Sunday," since the day on which they occurred was the second of the week.

Jesus, continuing His journey to Jerusalem, left Bethany, probably not earlier than the "ninth hour" or three o'clock in the afternoon, riding upon an ass which His disciples, in obedience to His directions, had obtained for Him. The multitudes, consisting partly of those who had seen Jesus "calling Lazarus out of his grave," accompanied the Lord with shouts of joy and triumph. Not only these multitudes, but others who had already arrived at Jerusalem, for the feast, and who had heard of the miracle at Bethany, hearing that Jesus was

approaching the city, went forth to meet Him," and, providing themselves with branches of palm trees, joined the rest in loud cries of triumphal welcome. These palms were no doubt obtained, as suggested by Dean Stanley, from the gardens on the south-eastern corner of Olivet, through which they would pass on their way. The multitude who accompanied the Saviour were descending the mountain, and "the two streams met midway. Half of the vast mass, turning round, preceded; the other half followed. Gradually the long procession swept up over the ridge where first begins 'the descent of the Mount of Olives,' towards Jerusalem. At this point the first view is caught of the south eastern corner of the city. The temple and the more northern portions are hidden by the slope of Olivet on the right; what is seen is only Mount Zion." * Here, at the "descent of the Mount of Olives," the multitude "cut down branches of the trees, and strowed them in His way;" others spread their garments in His path, and all united in the cry of "Hosannah! blessed is He that cometh in the name of the Lord!" The inhabitants of the city, as distinguished from the pilgrims who had joined in the procession, came out to inquire into the cause of the unusual excitement; and some of the

* *Stanley's Sinai and Palestine*, p. 187.

Pharisees and scribes expressed their disapproval of it, calling on Jesus to rebuke His disciples. To this our Lord replied, that "If these should hold their peace, the stones would immediately cry out."

Arriving at a point where the whole city bursts upon the view, the Saviour paused, and wept at the thought of its sins, and of the sore judgments which those sins would shortly bring down upon it. After pronouncing the touching lamentation and prophecy contained in Luke xix. 41—44, He continued His journey, and entered Jerusalem.

At about five o'clock, He went into the temple, where He healed the blind and the lame who came to Him, and again excited the displeasure of the chief priests and scribes. Observing this, He quoted the second verse of the eighth Psalm, "Out of the mouth of babes and sucklings Thou hast perfected praise:" after which, the eventide being come, He "went out."* He subsequently met

* The Rev. E. Greswell suggests the following as the reasons that may have induced our Lord to show Himself in the temple on this particular day. "If the Christian doctrine of the atonement is scriptural and true, Jesus would in this way have to present Himself in His capacity of the paschal sacrifice, now ready to be offered up. If we may assume then that He did this in compliance with the legal equity, the legal equity required it to be done on the tenth of Nisan,—for at the first institution of the passover (*Exodus xii.*

with certain Greeks who desired to see Him. To them and to others who stood near (probably in the outer court of the temple, beyond which these Greek proselytes would not have access), He proclaimed the truth, unintelligible doubtless to His hearers, that "the hour is come, that the Son of Man should be glorified." He then alluded, in

3, 6) it had been commanded that the lamb, which was to be sacrificed on the *fourteenth*, should be taken up and consecrated for that purpose on the *tenth*. If it was merely a circumstance essential to the ceremonial of the *first* passover, that was sufficient to make it indispensable to the sacrifice of the death of Christ; and to explain the grounds of the requisition, which might otherwise be inexplicable. But in addition to the character of the paschal victim, our Lord had another to support, in the character of the daily sacrifice. In all these coincidences, if our Saviour was really the true paschal victim, and really the true ἐνδελκῆς θυσία, and really presented Himself in both these capacities before God, on the *tenth* of Nisan, four days before the *fourteenth*, when He suffered, and about the same time of the day on the one, at which He suffered on the other, we cannot but perceive a striking conformity between the type and the antitype, between the figures of things to come, and their fulfilment by the event. The *tenth* of Nisan, when our Lord presented Himself in the temple, according to the Jewish mode of reckoning, was His *nominal* birthday, and the *fourteenth* of Nisan, when He actually suffered, was, according to the Julian, His true; that is to say, the *fifth* of the Julian April, which coincided in the year of His birth, with the *tenth* of Nisan, coincided in this year when He suffered, with the *fourteenth*."—Greswell's *Dissertations*, vol. iii. pp. 85—88.

words which many of them could not fail subsequently to recall, to the "much fruit" which His "falling into the ground" as a corn of wheat should bring forth, and to the intimate union which existed between Himself and His true followers. "Father!" He exclaimed, as though His human nature shrank for a moment from the awful vision before Him, "Father, save me from this hour! But," He at once adds, "for this cause came I unto this hour. Father, glorify Thy name." Then came there a voice from heaven, saying, "I have both glorified it, and will glorify it again." It would appear from the narrative (given by St. John alone) that these words were understood only by our Lord, but that the fact of His having had a communication from heaven was indisputable, and was meant for the benefit of all who were present.* Instead, however, of inducing them to receive in faith and love the wondrous message which Jesus continued to deliver to them, showing them, indeed, the very kind of death to which He was advancing, they captiously objected to His

* "Probably the capacity to understand the voice was dependent upon each man's spiritual condition and receptivity. To Jesus, and perhaps to the apostles and disciples, it was an articulate voice; to others it was indistinct, yet they recognised it as a voice, perhaps of an angel; to others still it was a mere sound, as if it thundered."
—*Andrews's Life of our Lord upon the Earth.*

statements; and the light that was waiting to enlighten them was, after one more warning, withdrawn for the time.

After this, our Lord departed from them, returned to Bethany, and lodged there.

**Matt. xxi. 1—11, 14—17; Mark xi. 1—11; Luke xix. 29—44;
John xii. 12—36.**

The Third Day of the Week.

THE BLASTED FIG-TREE.

THE CLEANSING OF THE TEMPLE.

Blest are the pure in heart,
For they shall see our God :—
The secret of the Lord is theirs,—
Their soul is Christ's abode.

The Lord who left the heavens
Our life and peace to bring,
To dwell in lowliness with men,
Their pattern and their King ;

He to the lowly soul
Doth still Himself impart,
And for His dwelling and His throne
Chooseth the pure in heart.

Lord, we Thy blessing seek,
May ours this blessing be,
Give us a pure and lowly heart,—
A temple meet for Thee.

KREBLE (*altered*).

Third Day, Tuesday, 11th of Nisan.

(APRIL 1, 2.)

WALKING from Bethany to Jerusalem early in the morning of this day, we are told, that as Jesus entered the city, "He hungered." Seeing a fig-tree with a goodly display of green leaves, but no fruit, He pronounced the curse upon it, that fruit should not hereafter grow on it for ever. The intention of our Lord was doubtless to illustrate and enforce the importance of undoubting faith, and also to show His own miraculous power over inanimate nature. He may also have intended thus to symbolise the fate that was in store for the Jewish nation, in whom, though possessing the law, the temple, and all the externals of righteousness, He had found no fruit, and whose time of probation was fast approaching its close. Arriving at the temple He asserted a similar power over the wills of men, by repeating at the close of His earthly ministry the miracle or sign with which He had commenced it.* Until the Great

* See John ii. 13—17.

Sacrifice should have been offered, the temple remained, in the strictest sense, "His Father's house," and from it He expelled those money-changers and others who profaned it with their unhallowed occupations, and made it "a den of thieves." The chief priests and scribes do not appear to have been present on the occasion, but on hearing of this fresh assertion of authority by Jesus, their rage was greatly excited, although it was for the time kept in check by their fear of the people who were "very attentive to hear Him."

When the evening arrived, He went out of the city, and returned to Bethany.

Matt. xxi. 12, 13, 18, 22; Mark xi. 12—19; Luke xix. 45—48.

The Fourth Day of the Week.

**THE CLOSE OF OUR LORD'S PUBLIC MIN-
ISTRY ; WITH HIS LAST PARABLES,
DISCOURSES AND PROPHECIES.**

That day of wrath, that dreadful day,
When heaven and earth shall pass away,
What power shall be the sinner's stay,
How shall he meet that dreadful day?

When shrivelling, like a parchèd scroll,
The flaming heavens together roll,
When louder yet, and yet more dread,
Swells the high trump that wakes the dead :

Oh! on that day, that wrathful day,
When man to judgment wakes from clay,
Be Thou, O Christ, the sinner's stay,
Though heaven and earth shall pass away.

TRANSLATION BY SIR WALTER SCOTT
OF "DIES IRE."

Fourth Day, Wednesday, 12th of Nisan.

(APRIL 2, 3.)

ON the following morning, Jesus again walked into Jerusalem, accompanied by His disciples. On their way, the fig-tree was found to be withered, which circumstance gave occasion to our Lord to set before them the necessity of faith, when they addressed God in prayer; and from this thought He passed on to that of the importance of forgiveness of injuries. Himself to be the Victim within little more than forty-eight hours of the deepest and deadliest ingratitude, His return for which would be the prayer, "Father, forgive them!" He now enforces His precept by the statement, "If ye do not forgive, neither will your Father which is in heaven forgive your trespasses."

Fearlessly re-entering the temple, He found the scribes and elders, who, not daring to challenge His authority on the preceding day, "could not find what they might do," now gathered together determined to oppose Him. Jesus easily foiled their attack, by replying to their question,

"By what authority doest thou these things?" with another, to which they dared not give a reply. Our Lord asked for their opinion on the character of John's baptism, and the same dread of the people which had stayed their hands on the preceding day, now constrained them to refuse an answer, and thus enabled our Lord to decline to reply to their question. The two parables that He then delivered (the father and his two sons, and the vineyard let out to husbandmen) were addressed to their consciences, with reference to their guilt in refusing to hear, first John the Baptist, and subsequently God's own "well-beloved Son." In this latter parable He again foretells His own violent death at their hands, concluding with the solemn warning, that the stone, rejected by the builders, was nevertheless the "head of the corner," and that on whomsoever it should fall, it would "grind him to powder."

This parable was succeeded by that of the wedding feast, to which the invited guests [signifying the Jewish nation] refused to come, and slew the King's messengers. Their places, however, were, as our Lord showed, supplied, (after vengeance had been taken on the murderers, and their city [Jerusalem] had been burnt up) by "bad and good," collected from the highways [the Gentiles]. The necessity of the new birth was also enforced by the sequel

(not given when our Lord previously uttered a similar parable*) respecting the guest who had wilfully neglected to avail himself of the freely provided "wedding garment." The scribes and pharisees, foiled in their recent attack upon Jesus, now called in the aid of the Herodians, a party among the Jews who conformed in some points to heathen customs, and who professed entire contentment with the Roman rule. Such persons, the scribes considered, would be able, more consistently than they could do, to entrap our Lord into some statement respecting the foreign yoke of their conquerors which would bring Him within the Roman law, and so effect His destruction. The Saviour, "knowing their hypocrisy," refused to fall into the snare, but in His answer left on record for His church throughout all time the injunction, to unite obedience to the ruling powers in all things lawful, with unflinching adherence to the paramount laws of God.

At this point the Sadducees questioned our Lord respecting the doctrine of the resurrection, which they disbelieved, and endeavoured, by putting an imaginary case, to show to be impossible and absurd. Jesus promptly exposed the fallacy of their reasoning, and their ignorance, both of the plain statements of scripture and of the power

* Luke xiv. 16—24.

of the Almighty. "The God of Abraham, of Isaac, and of Jacob," He concludes, "is not," as your hopeless theory would assume, "the God of the dead,"—of mere names whose representatives have passed away into nothingness—"but of the living. Ye therefore do greatly err."

To a question put to Him by a lawyer, "Master, which is the great commandment of the law?" Jesus quoted Deut. vi. 4, 5, with the addition, as a second commandment, of what St. James* calls the Royal Law, "Thou shalt love thy neighbour as thyself." From the circumstance that the same summing up of the ten commandments had been given to our Lord on a former occasion by a certain lawyer,† it seems probable that these summaries may have been in use among the Jews. However this may be, our Lord declared them to contain the very essence of that holy and just law, of whose requirements all have come short, but from the penalty of which, He by His impending death was about to deliver all, both Jew and Gentile. This was the last of the series of interrogatories addressed from sinister motives to Jesus, who now put His foes once more to silence by demanding of them an explanation of Psalm cx. 1, "The Lord said unto my Lord, sit thou on my right hand, until I make

* James ii. 8.

† Luke x. 25—27.

thine enemies thy footstool." "David therefore calleth him Lord, how is he then his son?" To any who could then have seen in our Lord the Root and Offspring of David,—at once his Lord in His divine character and his Son in His human nature—the question would have presented no difficulty; but to the Pharisees and possibly to all present, their carnal views as to the nature of their expected Messiah must have made the words quite unintelligible. Jesus took advantage of their silence to address to the people a strong warning against the scribes, "which devour widows' houses, and for a pretence make long prayers, these shall receive greater damnation."

Our Lord was at this time sitting in a part of the temple which commanded a view of the "treasury," or chests placed to receive the voluntary offerings of the people towards the expenses of the temple and its services. Observing the humble gift of a poor widow, He called the attention of His disciples to the circumstance, declaring that her two mites were in the sight of God of higher value than the abundant gifts cast in by the rich.

The end of our Lord's public ministry was now approaching; after one more warning* against that sin of unbelief which led the Jews to reject not only Himself,

* John xii. 44—50.

but God who sent Him, He pronounced, in the audience of all the people, a series of terrific denunciations against the scribes and Pharisees, concluding with a second* most touching lamentation over Jerusalem, its obstinate rejection of His love, and its awful impending fate. The last words He uttered before taking His final leave of the temple seem to point to His return in glory at His Second Coming. "Ye shall not see Me henceforth till ye shall say, Blessed is he that cometh in the name of the Lord."

Departing from the temple, the Saviour uttered a prophecy respecting its future fate which was soon to be literally fulfilled, and would doubtless then be remembered by some who heard it; after which He ascended the Mount of Olives, and replied in detail to the double question of His disciples, "What shall be the sign of Thy coming? and (what the sign) of the end of the world?" or rather, of the conclusion of this dispensation. Replying first to the latter part of the inquiry, Jesus uttered several most remarkable prophecies respecting the destruction of Jerusalem, concluding this portion of His discourse with the assertion, "This generation shall not pass away until all these things be fulfilled." He then proceeded to

* *Matt. xxiii. 37, 38. See also Luke xix. 41—44.*

reply to the first question of the disciples, "What shall be the sign of Thy coming?" "Of that day and that hour," says our Lord, "knoweth no man, no, not the angels which are in heaven, NEITHER THE SON, but the Father." The mysterious truth here revealed, that on this subject Jesus Christ, though "perfect God" as well as "perfect Man," suffered His knowledge, as man, to be limited, is one of those sublime revelations which far transcend the powers of human reason to comprehend, but which we may believe will be made plain to the redeemed in a future world. To those who heard the words no further explanation was vouchsafed; but the injunction that followed—"Take ye heed, watch and pray; for ye know not when the time is,"—is distinctly stated by our Lord to be addressed, not only to those who heard Him, but "to all."

Following His customary mode of teaching, Jesus illustrated His discourse by a series of parables, bearing upon the subjects He had brought before His hearers. The parables of the servant who beat his fellows, presuming upon his lord's protracted absence; of the foolish virgins who "slumbered and slept," and who, being unprovided with-oil for their lamps, were excluded from the marriage feast when the bridegroom arrived; of the talents entrusted to servants during their lord's absence, and the punishment

awarded to the one who, on his master's return, was found to have neglected the one talent entrusted to him; and lastly, the vision of the Final Judgment, and the simple test by which the Judge was shown to recognise His true disciples; were all given on this eventful day. The Saviour now closed His public ministry by once more distinctly prophesying His own death by crucifixion, "within two days," and the betrayal which should precede it. Whether Judas Iscariot was present when Jesus uttered these words, the inspired narratives do not state; it appears however that the interview with the chief priests and captains at which he sold his Lord for thirty pieces of silver, took place on this day; and that from that moment he "sought opportunity to betray Him unto them in the absence of the multitude."

Our Lord abode that night upon the Mount of Olives.

Matt. xxi. 23—xxvi. 5, 14—16; Mark xi. 20—xiv. 1, 2, 10, 11;
Luke xx. 1—xxii. 6; and probably John xii. 37—50.

The Fifty Day of the Week.

THE PREPARATION FOR THE PASSOVER.

Is it not strange, the darkest hour
That ever dawned on sinful earth
Should touch the heart with softer power
For comfort, than an angel's mirth?
That to the cross the mourner's eye should turn,
Sooner than where the stars of Christmas burn?

Yet so it is; for duly there
The bitter herbs of earth are set,
Till, tempered by the Saviour's prayer,
And with the Saviour's life-blood wet,
They turn to sweetness, and drop holy balm
Soft as imprisoned martyr's death-bed calm.

KEBLE.

Fifth Day, Thursday, 13th of Nisan.

(APRIL 3, 4.)

THIS was the day, after the close of which, by the Mosaic law,* "the passover must be killed." Jesus, when reminded by His disciples of the preparations that would be necessary, sent Peter and John to engage a room in a house which they were to discover by a sign He gave them. They were to meet a man bearing a pitcher of water, and to turn and follow him into a house. The master of this house, they were assured, would, on their delivering a message from Himself, "Where is the guest-chamber, where I shall eat the passover with My disciples?" at once show them into a large upper room furnished and prepared, in which they were instructed to make ready the paschal feast. Nothing is told us of the manner in which our Lord passed the morning of this solemn day. Doubtless the hours were spent in holy intercourse with His Heavenly Father, and in contempla-

* Exod. xii. 18.

tion of that "full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world," which He was about so shortly to present on Calvary.

The events that follow all appear to have occurred after sunset of Thursday, and are therefore detailed in the succeeding chapters.

Matt. xxvi. 17—19 ; Mark xiv. 12—16 ; Luke xxii. 7—13.

The Sixth Day of the Week.

PART 1.

**THE WASHING OF THE DISCIPLES' FEET.
THE INSTITUTION OF THE LORD'S SUPPER.
JESUS PROPHESES THE FALL OF PETER.**

Bread of Heaven ! on Thee we feed,
For Thy flesh is meat indeed ;
Ever may our souls be fed
With this true and living bread ;
Day by day with strength supplied
Through the life of Him who died.

Vine of Heaven ! Thy blood supplies
This blest cup of sacrifice.

'Tis Thy wounds our healing give,
To Thy cross we look and live.
Jesus ! may we ever be
Rooted, grafted, built in Thee.

CONDER.

Sixth Day, Good Friday, 14th of Nisan.

(APRIL 4, 5.)

“**W**HEN the even was come,” and the fourteenth of Nisan had commenced, Jesus “sat down, and the twelve apostles with Him.” The passover itself He appears to have partaken of with them,* saying that He had a longing desire to do so before He suffered; but the wine, of which it was customary with the Jews to partake four times at the paschal feast, He refused to drink. After giving thanks, He gave it to His apostles, to be divided among them; “I will not,” says our Lord, “drink of the fruit of the vine until the kingdom of God is come.” This circumstance formed no part of the institution of the Holy Supper, which does not appear to have taken place until after the washing of the disciples’ feet, narrated by

* “Our Lord antedated, by one day, the true time of the Passover; He had special reasons for so doing, reasons which rendered it absolutely impossible that He could keep the Passover at its usual time on the occasion before He suffered.”—*Greswell’s Dissertations*, vol. iii. p. 143.

St. John. The paschal supper was ended, and Jesus assumed the lowly office of a servant, and began to wash the feet of His twelve followers, and to wipe them with the towel wherewith He was girded. Peter, with characteristic impetuosity, refused to permit such a reversal, as it seemed to him, of their relative positions; but after a mild rebuke from his Lord, and another hasty exclamation, "Lord, not my feet only, but also my hands and my head," was assured that the act of Jesus was a symbolical one, and one which, in its spirit, they were to imitate.

The time had now arrived for the institution of that Holy Feast, which was to endure "as a perpetual memory of His precious blood-shedding, until His coming again." It was, as St. Paul touchingly reminds the Corinthians, "in the same night that He was betrayed," and with the traitor reclining at the table with Him, that He took bread, and blessed,* and gave it to them, and said, "Take, eat, this is My body which is given for you; this do in remembrance of Me."

* Or, "gave thanks." The two expressions appear to have the same signification in the gospel narratives (see Matt. xiv. 19; Mark vi. 41; John vi. 10), the word in the original translated "blessed" probably requiring the word "God" to complete the phrase, not "it," as supplied in the authorised translation of Matt. xxvi. 26.

A considerable interval elapsed before our Lord proceeded with the second part of the Supper, during which He denounced His betrayer in most solemn terms, and in reply to the sorrowful inquiries of the eleven, and the hypocritical question of Judas himself, "Lord, is it I?" indicated him to His beloved disciple John, by saying, "He it is to whom I shall give a sop when I have dipped it." That the disciples generally had no suspicion that Judas, who, on receiving the sop, and at the direct instigation of Satan, "went out," was the traitor who had been spoken of, is clear from the words of the narrative as given by St. John. With his Master's final words ringing in his ears, "That thou doest, do quickly," Judas closed the door upon repentance and remorse, until they came too late, and joined the enemies of Jesus, whose toils were now gradually encompassing their sacred Victim.

After Judas had left the room, Jesus again alluded to the fact that He should soon be taken from them, and enjoined their observance of a "new commandment—that ye love one another." This, He said, should, after His departure, be the test of discipleship. Here Simon Peter interrupted Jesus with the question, "Lord, whither goest Thou?" protesting that, for his part, he was ready to lay down his life for His sake. "Wilt thou lay down thy

life for My sake?" replied his omniscient Master; "the cock shall not crow, till thou hast denied Me thrice."

Between the institution of the first and second parts of the Lord's Supper, the unseemly dispute among the disciples as to which of them should be accounted the greatest appears to have occurred. That it could have taken place at such a moment, and so soon after their Master had given them so loving an example of humility in washing their feet, is but an example, recorded for our admonition, of that inherent tendency to sin which works so long and so stubbornly even in the people of God. After mildly rebuking His disciples, and assuring Peter that He had specially prayed for *him*, that in the "sifting" of them all which Satan was attempting, *his* faith might not fail, He enjoined upon him that when he should be converted, he should strengthen his brethren. He then repeated, in reply to Peter's renewed asseverations of devotedness, His prophecy that before the cock should crow, he should thrice deny that he knew Him. Little as Peter then comprehended the necessity or even the meaning of our Lord's injunction, to strengthen his brethren, he nobly obeyed it on many occasions in his future career. When refusing to keep silence at the bidding of the Sanhedrim,* as well as on many other occasions, and not

* Acts iv. 19, 20.

least by his two epistles, he greatly strengthened, not only his brethren, who lived in his own time, but also brethren in all ages, and in every part of the world. As yet, however, the great change which was to enlighten him on so many points had not passed upon him, and he received the loving warnings of his Lord with surprise and incredulity.

Jesus now took the cup, and when He had given thanks, He gave it to them, and they all drank of it. "This," He told them, "is My blood of the new testament, which is shed for many, for the remission of sins;" following these words with the statement that He would drink no more of the fruit of the vine, until that day that he should drink it new in the kingdom of God.

Matt. xxvi. 20—29; Mark xiv. 17—25; Luke xxii. 14—38;
John xiii.



The Sixth Day of the Week.

PART 2.

**THE CONCLUDING DISCOURSES TO THE
ELEVEN.**

**THE AGONY IN THE GARDEN OF GETH-
SEMANE.**

Go to dark Gethsemane,
Ye that feel the Tempter's power,
Your Redeemer's conflict see,
Watch with Him one bitter hour ;
Turn not from His griefs away,
Learn of Jesus Christ to pray.

MONTGOMERY.

Sixth Day, Good Friday.

(PART 2.)

THE paschal supper, and the institution of the Rite which was to supersede it, both being ended, Jesus proceeded to deliver to His disciples those glorious discourses, so full of love and comfort to the Church throughout all time, which are recorded in John xiv., xv., and xvi. At the close of them His disciples expressed their renewed faith in Him, and their certainty that He knew all things, and was come forth from God. "Do ye now believe?" replied our Lord; "the hour is come that ye shall be scattered, every man to his own, and shall leave Me alone; and yet I am not alone, because the Father is with Me." Then addressing Himself to His Heavenly Father, He poured out His earnest desires for the preservation of His followers from all spiritual evils, and for their maintenance, as well as for that of those who should believe in Him through their word, in unity and truth, concluding with the prayer that all His people might be with Him in His eternal and glorious abode.

Following the usages of the Jews at the celebration of the passover, our Lord and His apostles now sang a hymn. This was probably one of the six Psalms cxii. to cxvii., and may possibly have been the eucharistic Psalm cxvi., supposed by some to have been written by David after Absalom's rebellion, by others to have been composed by Hezekiah on his recovery from illness. If such was the case, what intense interest would afterwards be associated, in the minds of the eleven, with the words, "I will take the cup of salvation—I will offer to Thee the sacrifice of thanksgiving, and will call upon the name of the Lord."

The hymn concluded, the paschal feast was over, and the little company proceeded once more, and for the last time, to the Mount of Olives. Here Jesus again announced to them that He should be abandoned in His approaching sufferings by all His followers; and, in reply to Peter, who once more declared, "Though all men shall be offended because of Thee, yet will I never be offended," He for the third time prophesied Peter's three-fold denial.

We now approach the solemn events transacted in Gethsemane: the mysterious Agony; the heavenly Strengthening; the awful Betrayal. Satan's toils were fast closing round the Divine Sufferer; and the moment was drawing near for the fulfilment of the first prophecy recorded in Scripture: "I will put enmity between thee

and the woman, and between thy seed and her seed; *it shall bruise thy head, and thou shalt bruise his heel.*"*

Leaving the rest of His apostles, with the injunction, "Pray that ye enter not into temptation," He took with Him the same three apostles who had witnessed His Transfiguration, Peter, James, and John, that, to use the subsequent words of one of them, they also should be the "witnesses of His sufferings."† "My soul," He told them, "is exceeding sorrowful, even unto death; tarry ye here, and watch with Me." Then, kneeling down upon the ground, He uttered that solemn prayer, which, even after an angel had appeared unto Him, strengthening Him, He repeated again, and yet again, "more earnestly," and which was accompanied by the sweating "as it were great drops of blood, falling down to the ground." "Abba, Father," exclaimed the Holy Sufferer, "all things are possible to Thee; if Thou be willing, remove this cup from Me; nevertheless, not My will, but Thine, be done." In its earnestness, its faith, and its entire submission to the will of God, we have in these few words a perfect pattern of what prayer in overwhelming trouble should be; and in the fact, that it was not the will of His Heavenly Father that the cup should pass from Him, a lesson of

* Gen. iii. 15.

† 1 Peter v. 1.

the highest value to ourselves is doubtless intended to be conveyed.

In the intervals of supplication, our Lord twice turned to His three apostles, who, instead of observing their Master's instructions to watch, were on both occasions sleeping. Jesus but slightly rebuked them, saying, "The spirit indeed is willing, but the flesh is weak," until, returning a third time, He awoke them with the words: "Do ye still sleep on and take your rest? * behold the hour is at hand, that the Son of Man is betrayed into the hands of sinners. Rise, let us be going: behold, he is at hand that doth betray Me."

Matt. xxvi. 30—46; Mark xiv. 26—42; Luke xxii. 39—46;
John xiv., xv., xvi., xvii., xviii. 1.

* The interrogative form of these words, which is, equally with the affirmative rendering, a correct translation of the original, seems more consistent with the context than that adopted in our authorized version. If that translation, however, be the true rendering, it must of course be understood that an interval of time elapsed between the first and the last part of our Lord's address to the three apostles. See *Greswell's Harmonia Evangelica*, vol. iii. Diss. xlii.

The Sixth Day of the Week.

PART 3.

**THE BETRAYAL AND FIRST EXAMINATION
OF OUR LORD.**

PETER'S DENIAL AND REPENTANCE.

O strong in purpose—frail in power!
Where now the pledge so lately given?
Coward—to creatures of an hour!
Bold—to the challenged bolts of heaven.

Shall that fierce eye e'er pour the stream
Of heart-wrung tears before its God?—
Thus did the rock in Horeb seem
One moment ere it felt the rod.

But Jesus turns—mysterious drops
Before that kindly glance flow fast;
So melt the snows from mountain tops
When the dark wintry hour is past.

Say, did that face to memory's eye
With gleams of Tabor's glory shine?
Or did the dews of agony
Still rest upon that brow Divine?

I know not—but I know a will,
That, Lord ! might frail as Peter's be;
A heart that had denied Thee still
E'en now—without a look from Thee!

WARING.

Sixth Day, Good Friday.

(PART 3.)

RETURNING with Peter, James, and John to the spot at which He had left the other eight apostles, Jesus found them "sleeping for sorrow." Whilst gently reprov- ing them, Judas, who "knew the place," as one to which the Saviour habitually resorted, advanced with a band of men and officers, ready to consummate his awful act of treachery. Jesus, however, before yielding Himself "as a lamb to the slaughter," once more manifested His power and Majesty. In reply to the statement of the band, that they sought Jesus of Nazareth, He answered "I am He," or rather "I AM"—the words in the original being identical with those used by our Lord to the Jews, as recorded in John viii. 58. On that occasion His words "I am" were understood by His hearers, and doubtless intended by Himself, to be an assertion of His own Deity, and they "took up stones to stone Him." Now, in His hour of extreme weakness, at the utterance of the same Divine Name, His enemies were struck to the ground by miracu-

lous power. It does not, however, appear that any permanent effect was thus produced upon their minds; when they had risen to their feet, Jesus more explicitly declared that He was the person whom they sought, and asked that His disciples might be allowed to depart. Judas now advanced to seal his guilt by a traitor's kiss, which our Lord informed him did not conceal his treachery from Himself; and the soldiers, on this signal, "laid hands on Jesus, and took Him."

At this point the impetuous zeal of Peter led him to draw his sword, and to attack one of the band, Malchus, the high-priest's servant, whose ear he cut off. The miracle of healing, so promptly performed by the Saviour, in all probability saved Peter from the vengeance of the soldiers; and Jesus reminded His followers that He was now submitting Himself to His heavenly Father's will, and needed not their help. "Thinkest thou," said He, addressing Peter, "that I cannot now pray to the Father, and He shall presently give Me more than twelve legions of angels? But how then shall the scriptures be fulfilled, that thus it must be?" Then, turning to His captors, He rebuked them for coming out "as against a thief, with swords and staves." "I was daily with you in the temple teaching, and ye took me not; but the scriptures must be fulfilled." The courage of Peter and the other

apostles now completely failed them; "they all forsook Him and fled."

Jesus, abandoned by His followers, and bound as a malefactor, was taken for trial to the house of Caiaphas the high-priest, being led on the way to that of Annas, the father-in-law to Caiaphas and, as vice-president of the Sanhedrim, next to the high-priest in dignity. Two only of the eleven followed their Lord, one of whom, John, was known to Caiaphas, and went in with Jesus, to the palace. Peter "followed afar off," and waited at the door until, at the request of John, he was admitted into that part of the hall at which the servants were assembled, with whom he sat, and "warmed himself at the fire."

The examination of Jesus commenced with an inquiry as to His disciples and His doctrine. Our Lord refused to give any direct reply, asserting that His teaching had always been public, and referring His questioners to those that had heard Him. For this answer He was struck with a rod; and His enemies, to maintain a show of justice in their proceedings, "sought false witnesses against Him," on whose testimony they might condemn Him to death. The glaring contradictions between these various witnesses, some of whom gave a distorted account of our Saviour's prophecy as to the "temple of His body," rendered their evidence useless even here. At length

Jesus, who had remained silent while the witnesses were being examined, replied to a strong adjuration by the high-priest that He should say whether He was the Christ, the Son of God, by a solemn assertion that He was so,* and that hereafter they should "see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven." In affected horror at this "blasphemy," the high-priest rent his clothes, asserted that no further witnesses were necessary, and, with the rest of the Sanhedrim present, "condemned Him to be guilty of death."

It would seem to have been during the outburst of malice and fury towards our Lord that followed this sentence, and while He "hid not His face from shame and spitting," that Peter's three-fold denial occurred. The apostle who subsequently stood up boldly before the same high-priest and council, and said, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye; for we cannot but speak the things which we have seen and heard,"—now cowered before the taunts of "one of the maids of the high priest." His second

* In St. Mark's narrative, our Lord's reply is "I am;" St. Matthew gives the words, "Thou hast said." The two phrases are of course synonymous; the latter expression being a form of respectful but firm asseveration.

denial he confirmed with an oath, and after an hour, during which his conscience remained unawakened, he replied with cursing and swearing to an assertion by a kinsman of Malchus, that he had seen him in the garden, "Man, I know not of whom ye speak." "While he yet spake, the cock crew; and the Lord turned, and looked upon Peter." At that look, which conveyed reproach, and love, and pardon, the conscience of the erring disciple was fully aroused to the enormity of his offence. He "went out and wept bitterly," and through the grace of his loving Master, received the full forgiveness he so earnestly sought.

The humble yet confiding appeal which, after the Saviour's resurrection, and in reply to His three-fold question, "Simon, lovest thou Me?" Peter made to Christ's omniscience as to the reality of his love, proved that the conversion which Jesus promised he should undergo, had then really taken place, and that he was becoming fitted for the work of "strengthening the brethren" in which for so many years, and until he sealed his services with a martyr's death, he was so indefatigable.

Matt. xxvi. 47—75; Mark xiv. 43—72; Luke xxii. 47—65; John xviii. 2—27.

The Sixth Day of the Week.

PART 4.

**OUR LORD'S SECOND EXAMINATION AND
CONDEMNATION BY THE SANHEDRIM.**

THE REMORSE AND DESPAIR OF JUDAS.

**THE EXAMINATION OF JESUS BY PILATE,
AND HIS FINAL CONDEMNATION TO BE
CRUCIFIED.**

They dragg'd Thee to the Roman's solemn hall,
Where the proud judge in purple splendour sate ;
Thou stood'st a meek and patient criminal,
Thy doom of death from human lips to wait ;
 Whose throne shall be the world
 In final ruin hurled,
With all mankind to hear their everlasting fate.

Thou wert alone in that fierce multitude,
When "Crucify him!" yelled the general shout ;
No hand to guard Thee, 'mid those insults rude,
Nor lip to bless, in all that frantic rout.
 Whose lightest-whisper'd word
 The seraphim had heard,
And adamantine arms from all the heavens broke out.

They bound Thy temples with the twisted thorn,
Thy bruised feet went languid on with pain,
The blood from all Thy flesh with scourges torn,
Deepen'd Thy robe of mockery's crimson grain ;
 Whose native vestment bright
 Was th' unapproachèd light,
The sandal of whose feet the rapid hurricane.

DEAN MILMAN.

Sixth Day, Good Friday.

(PART 4.)

THE first examination of Jesus lasted probably until a late hour, after which all who were engaged in it would appear to have taken some rest. "As soon as it was day," however, we read that the Saviour was again led before the council, and formally placed upon His trial, to which the preceding examination seems to have been only introductory. To the question, "Art Thou the Christ? tell us," our Lord's reply,* slightly paraphrased, amounted to this: "If I again assert that I am, ye will not believe me; and if I put questions to you, with the object of proving my assertion, ye will neither answer those questions, nor, although convinced, will ye release me. Hereafter shall the Son of Man sit on the right hand of the power of God." "Art Thou then the Son of God?" they exclaimed; and on His avowing that He was, they again exultingly declared that He had condemned Himself out of His own mouth, and at once

* Luke xxii. 68, 69.

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bound Him, and sent Him to Pontius Pilate, the Roman governor.

It was absolutely necessary that they should take this step; their tribunal had not the power of life and death, but in adjudging Jesus to be "worthy of death," they had done their utmost, and they were obliged to resort to the civil governor to give effect to their judgment.

The sight of Jesus, dragged through the streets of Jerusalem, appears to have met the eyes of the traitor Judas, and his heart was at once filled with remorse at his own base deed. Hurrying to the temple, he vainly endeavoured to lessen the reproaches of his conscience by throwing down the thirty pieces of silver for which he had sold his Master, and proclaiming that he had sinned in betraying innocent blood. "What is that to us? see thou to that" is all that the chief priests cared to reply; and in the agony of despair, he "departed, and went, and hanged himself."

The fear of incurring ceremonial defilement, by contact with the Gentile soldiers in Pilate's judgment-hall* prevented the chief priests and elders from accompanying their prisoner farther than to the door, where Pilate accosted them with an enquiry as to the nature of the charges brought against Jesus. Their vague reply

* See Acts i. 28.

showed Pilate that they wished Him to be condemned to death; leaving the accusers therefore outside the prætorium, he caused Jesus to be led in, and to be examined privately before him. Our Lord replied unreservedly to the first of Pilate's questions, and avowed Himself to be a King, whose kingdom was not of this world. "Every one that is of the truth," added our Lord, "heareth my voice." Pilate now asked, "What is truth?" but without waiting for a reply, went out and made his first appeal to the chief priests, in favour of the prisoner, in whom he said he found no fault at all. The vacillation and utter want of principle with which the name of Pontius Pilate has been ever since associated, now began to show themselves. At one time ordering our Saviour to be scourged, at the next moment he proclaimed his own conviction of His innocence; now he threatened Jesus with the exercise of his power to condemn Him, and then, terrified by his own conviction of the supernatural character of his prisoner (heightened by his wife's message that she had suffered many things in a dream because of Him), he sought to release Him. Seven times* he went out to Christ's relentless accusers, and

* John xviii. 38—40; xix. 4—8; xix. 12; Luke xxiii. 4, 5; xxiii. 13—16; Matt. xxvii. 17—20; Luke xxiii. 20—23.

endeavoured to induce them to consent to His release, but was deterred from exercising his own undoubted right to set his prisoner free, by their implied threat of denouncing him as an unfaithful representative of the Roman emperor. Neither the accusations of the Jews, nor the taunts of the soldiery, who crowned Him with thorns, arrayed Him in a purple robe, and, smiting Him with their hands, cried, "Hail, King of the Jews," could prevail on our Lord to reply to the chief priests. In reply to Pilate, however, He again avowed Himself to be King of the Jews.

It appears to have been after Pilate's fourth attempt to release Jesus, that it occurred to him to transfer the responsibility of His condemnation (which he could see that His accusers were determined to effect) to Herod, the governor of the province of Galilee, who chanced to be then at Jerusalem. He accordingly sent Jesus to Herod, but our Lord refused to recognise this new tribunal, and answered nothing to the accusations brought against Him. Irritated at His silence, "Herod, with his men of war, set Him at nought, and arrayed Him in a gorgeous robe, and sent Him again to Pilate."

Rejecting Pilate's renewed offer to release Jesus ("for of necessity he must release one unto them at the feast"), the Jews deliberately chose in His place Barabbas, who had been convicted of both murder and sedition. The

accusers of our Lord were not now confined to those who had brought Him to Pilate. A multitude, persuaded by the chief priests and elders, raised the cruel and ungrateful cry, "Crucify Him; crucify Him;" to which, on Pilate's disclaiming his own responsibility for the great crime he was about to commit, they added the yet more fearful words, "His blood be on us and on our children!" Pilate accompanied his last weak protest by the emblematic act of washing his hands before the multitude, as though, by such an unmeaning sign, he could divest himself of the guilt involved in the flagrant act of injustice narrated in these simple words: "When he had scourged Jesus, he delivered Him to be crucified."

Matt. xxvii. 1—26; Mark xv. 1—15; Luke xxii. 66—71; xxiii. 1—25; John xviii. 28—40; xix. 1—16.

The Sixth Day of the Week.

PART 5.

JESUS BEARS HIS CROSS TO CALVARY.

THE CRUCIFIXION.

**THE SEVEN UTTERANCES FROM THE
CROSS.**

THE REPENTING MALEFACTOR.

THE SUPERNATURAL DARKNESS.

"IT IS FINISHED."

O come and mourn with me awhile ;
O come ye to the Saviour's side ;
O come, together let us mourn ;
Jesus, our Lord, is crucified.

Have we no tears to shed for Him,
While soldiers scoff and Jews deride ?
Ah ! look, how patiently He hangs,
Jesus, our Lord, is crucified.

How fast His hands and feet are nailed ;
His throat with parching thirst is dried ;
His failing eyes are dimmed with blood ;
Jesus, our Lord, is crucified.

Seven times He spake, seven words of love ;
And all three hours His silence cried
For mercy on the souls of men ;
Jesus, our Lord, is crucified.

F. W. FABER (*altered*).

Sixth Day, Good Friday.

(PART 5.)

A GAIN was the Divine Sufferer exposed to all that the malice of a brutal soldiery could inflict. Crowned with thorns, arrayed in a scarlet or purple robe, with a reed in His right hand, He was mocked, buffeted, and spat upon. "Surely," exclaimed the evangelical prophet, as a vision of these sufferings was, seven centuries before, supernaturally opened to him, "Surely He hath borne our griefs, and carried our sorrows; yet we did esteem Him stricken, smitten of God, and afflicted. But He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him, and with His stripes we are healed." *

The heavy cross on which the Saviour was to suffer was now laid upon Him, the other end being borne by Simon, a Cyrenian, who "passed by, coming out of the country." From the mention of his sons' names in St. Mark's narrative, † and the circumstance that two of the early Christians

* Isaiah liii. 4, 5. † Mark xv. 21.

bore those names,* it has been conjectured that the latter may be the same persons as are referred to by St. Mark; we may indeed well suppose that the events of this solemn day may have so impressed both Simon and his family, as to cause them to feel, "Surely this was the Son of God!" and to become disciples of that Lamb of God whom Simon had thus been compelled to follow to His place of crucifixion.

In bright contrast to the multitude who had been "instant with loud voices" that Jesus should be put to death, we now read of a "great company of people, and of women, which also bewailed and lamented Him." Turning to them, our Lord predicted the calamities which were about to fall on themselves and on their children, in the siege of Jerusalem; after which he passed on to a place called "Golgotha, or the place of a skull," where the cross was to be erected. Two malefactors were crucified with Jesus, "one on the right hand and the other on the left."

The First of the Seven Utterances from the Cross now passed the lips of the Divine Sufferer. "FATHER," He said, "FORGIVE THEM, FOR THEY KNOW NOT WHAT THEY DO!" Thus in His hour of agony did the Great Teacher enforce, by His own example, the duty of forgiving our

* Acts xix. 33; Rom xvi. 16.

enemies, and doing good to and praying for those who despitefully use and persecute us, which, first proclaimed in His Sermon on the Mount, He had during His ministry so frequently enjoined.

According to Roman usage, Pilate wrote a declaration of the supposed crime for which Christ had been condemned; but, as worded by Pilate, the inscription displeased the Jews. The governor however refused to alter the title, which he caused to be written in Hebrew, Greek, and Latin: "JESUS OF NAZARETH, THE KING OF THE JEWS."

By this time the third hour, or nine o'clock, had arrived, and the soldiers, having for the present completed their part in this awful transaction, sat down to divide between them the clothing which they had stripped from Jesus. They unconsciously fulfilled the prophecy contained in Psalm xxii. 18, by deciding to cast lots for His seamless robe, instead of dividing it between them; "and sitting down they watched Him there."

Impossible as it is for us to realise in the faintest manner what were the spiritual sufferings endured by the Son of God, while the Lord was laying upon Him the iniquity of us all, and He "bare our sins in His own body on the tree," we may yet form some conception of the physical agonies to which His human frame was subjected

during the next six hours. To the pain inflicted by the scourge, the nails, the thorns, the burning sun, the bitter thirst, were added the railings of the chief priests and the misguided multitude, and the scoffings of the two malefactors crucified with Him. Unbelieving appeals were made to Him to exercise that supernatural power in His own favour which very many of those present must have frequently seen exercised by Him for the benefit of others; and one of the two malefactors exclaimed, "If Thou be the Christ, save Thyself and us." His companion, however, appears to have changed his views as to the character of Jesus, and at the latest moment to have exercised true repentance for his sins, and genuine faith in the Saviour whom he had previously reviled. After rebuking his fellow, he turned to Jesus, saying, "Lord, remember me when Thou comest into Thy kingdom." The Second Utterance from the Cross now fell upon the suppliant's ear, conveying the glorious assurance of pardon and acceptance: "VERILY I SAY UNTO THEE, TO-DAY SHALT THOU BE WITH ME IN PARADISE."

Not all the witnesses of these great events were there to rail and blaspheme. Mary, the mother of our Lord, was there, and, as announced to her by Simeon, the sword was now piercing her own soul; Mary, the wife of Cleophas or Alphaeus and mother of James the Less, accompanied

her, as did Mary Magdalene, "out of whom He had cast seven devils," and who, "having had much forgiven, loved much;" the mother of the two apostles, James and John; a disciple named Salome, and many others. Of His other followers, and of His eleven apostles, but one is mentioned, John, "the beloved disciple." The Saviour, mindful amidst His sufferings of the temporal requirements of His mother, at that time, as the narrative implies, a widow, lovingly committed her to his care, and for the Third time spoke from the cross. "WOMAN," said Jesus, addressing His mother in the form then customary, "BEHOLD THY SON!" And, addressing John, He continued, "SON, BEHOLD THY MOTHER." From that hour, we are informed, John took her unto his own home.

From noon until three o'clock (or from the sixth until the ninth hour) there was darkness over all the land of Judea (the word translated "earth" Luke xxiii. 44, being more accurately rendered "land" in the narratives of Matthew and Mark). This darkness was of course supernatural, and not the result of a solar eclipse, for it lasted three hours, and occurred at the time of full moon. As soon as light was restored, and the moment was approaching when by the Mosaic law the paschal sacrifice was to be immolated, our Lord, as His Fourth Utterance, spoke the following words, which had been prophetically

placed on record by the psalmist a thousand years before: "MY GOD, MY GOD, WHY HAST THOU FORSAKEN ME?"* These words being spoken in the Syro-chaldaic dialect, were misunderstood by some of the bystanders, who supposed that He was calling on Elias for deliverance. For the Fifth time Jesus spoke from the cross; "that the Scripture† might be fulfilled" He saith, "I THIRST." The vinegar prophetically announced by the psalmist was supplied, and all had now been accomplished to render the Holy Sacrifice complete. The Sixth Utterance fell from His lips: "IT IS FINISHED;" followed, as St. Luke's narrative informs us, by His Seventh and last: "FATHER, INTO THY HANDS I COMMEND MY SPIRIT!"‡—and He bowed His head and gave up the ghost.

* Psalm xxii. 1. † Psalm lxix. 21. ‡ Psalm xxxi. 5.

Matt. xxvii. 27—50; Mark xv. 16—37; Luke xxiii. 26—46; John
xix. 16—30.

The Sixth Day of the Week.

PART 6.

**THE RENDING OF THE VEIL IN THE
TEMPLE.**

THE EARTHQUAKE.

**AWE AND MISGIVINGS EXPRESSED BY
THE CENTURION AND SOLDIERS.**

O Sacred Head, surrounded
By crown of piercing thorn !
O bleeding Head, so wounded,
Reviled, and put to scorn !
Death's pallid hue comes o'er Thee,
The glow of life decays,
Yet angel hosts adore Thee,
And tremble as they gaze.

I see Thy strength and vigour
All fading in the strife,
And death with cruel rigour
Bereaving Thee of life ;
O agony and dying !
O love to sinners free !
Jesu, all grace supplying,
O turn Thy face on me.

In this Thy bitter passion,
Good Shepherd, think of me,
With Thy most sweet compassion,
Unworthy though I be :
Beneath Thy cross abiding,
For ever would I rest ;
In Thy dear love confiding,
And with Thy presence blest.

ADAPTED FROM THE GERMAN OF
PAUL GERHARDT.

Sixth Day, Good Friday.

(PART 6.)

THE signs and wonders that now attested the awful character of the Event that had just transpired, seem to have greatly affected many who were present. The veil of the temple, ordained to conceal from the sight of all except "the high-priest alone, once every year," the Holy of Holies, was rent in twain from the top to the bottom; showing that the Mosaic dispensation was at an end, and that the "carnal ordinances, imposed until the time of re-formation," were superseded by the new covenant, brought in by Christ, "the high-priest of a greater and more perfect tabernacle." "The earth did quake, and the rocks rent, and the graves were opened;" not however to give up any of their dead until Christ the First-fruits had arisen. After His resurrection, St. Matthew records that "many bodies of the saints which slept arose, and went into the holy city, and appeared unto many."

"The centurion and they that were with him," ap-

parently the very persons for whom the Saviour had prayed, "Father, forgive them!"* are recorded to have feared greatly, saying, "Truly this was the Son of God!" Slight as this statement is, it does not forbid us to hope that these words were an expression of genuine and saving faith, and that among the company of disciples, numbering about a hundred and twenty, who met together after the ascension of our Lord, the soldiers who had crucified Him, and for whose forgiveness He had prayed, may have been found.

Others besides the centurion and the soldiers are recorded to have been greatly affected by all that they saw. "All the people that came together to that sight," says St. Luke, "beholding the things which were done, smote their breasts and returned."

* Luke xxiii. 34.

Matt. xxvii. 51—56; Mark xv. 38—41; Luke xxiii. 47—49.

The Sixth Day of the Week.

PART 7.

THE PIERCING OF THE SAVIOUR'S SIDE.
THE BURIAL IN THE TOMB OF JOSEPH
OF ARIMATHEA.

THE "DESCENT INTO HELL."

See ! His hands and feet are fastened ;
So He makes His people free ;
Not a wound whence blood is flowing,
But a fount of grace shall be ;
Yea, the very nails which nail Him,
Nail us also to the tree.

Through His heart the spear is piercing,
Though His foes have seen Him die ;
Blood and Water thence are streaming
In a tide of mystery ;
Water, from our guilt to cleanse us,
Blood, to win us crowns on high.

Jesu, may those precious fountains
Drink to thirsting souls afford ;
Let them be our cup and healing,
And at length our full reward ;
So a ransomed world shall ever
Praise Thee, its Redeeming Lord.

TRANSLATION OF THE LATIN HYMN
"PANGE LINGUA."

Sixth Day, Good Friday.

(PART 7.)

THE sabbath was about to commence; that sabbath which, falling as it did upon the fifteenth of Nisan, was the feast of unleavened bread, being the first of seven days during which no leaven was permitted in any Jewish dwelling.* The Jews therefore besought Pilate that the three bodies might not be suffered to remain upon the cross, but that their legs might be broken, and that they might be taken away. This was carried out with the two malefactors; but the prophecy, "A bone of Him shall not be broken," was fulfilled by the act of one of the soldiers, who, seeing that He was dead already, contented himself with piercing His side with a spear. From the wound flowed out, before the eyes of the beloved disciple who records the circumstance, blood and water—emblems of the Saviour's double work of atonement and purification.

A new name now occurs in the gospel narrative; that

* Lev. xxiii. 6.

of a secret disciple of our Lord, a rich man, a member of the Sanhedrim—though one that had not consented to the counsel and deed of the others—Joseph of Arimathea. The timidity which had hitherto hindered him from avowing his discipleship, now left him, and he “went in boldly unto Pilate, and craved the body of Jesus.” His request being granted, he went to the cross, accompanied by Nicodemus, another “secret disciple” who also now openly avowed his love for his Master, and brought with him myrrh and aloes, about an hundred pound weight. A clean linen cloth was provided by Joseph, in which the Saviour’s body was wound, with the spices, and it was laid in the new tomb which Joseph had originally hewn out of the rock for himself. He “rolled a great stone to the door of the sepulchre, and departed.” The faithful women who had been witnesses of our Lord’s crucifixion, and had watched the process of His burial, remained in the garden in which the tomb was situated, until sunset announced the commencement of the sabbath-day.

A careful examination of the few Scripture passages which refer to the descent of the Saviour into Hades, or the place of departed spirits, will show that the interval between the giving up the ghost and the resurrection on the third day was spent by our Lord in that mysterious place of the departed of which so little has been revealed

to us. The term Hades, as used in Scripture, is not restricted to "Paradise,"—the place of rest and happiness in which all who shall be Christ's at His coming are awaiting the Resurrection,—but includes also the place of suffering in which the wicked are awaiting their sentence. That the soul of Jesus entered Paradise on its separation from the body, His words to the repenting malefactor prove ; and that He proclaimed the glad tidings of His kingdom to others among the souls there detained, is supposed by many commentators to be the meaning of St. Peter's statement in 1 Peter iii. 19. It is not necessary to suppose that those specially referred to in the verse following, as having been "disobedient in the days of Noah," were among the spirits that are awaiting their final condemnation. Too late to save their lives from the destruction that overwhelmed them, they may have turned to their offended but forgiving Maker even at the last, and have received from Him the pardon He is ever ready to bestow. To them, according to the commentators referred to, our Lord now made known the glad tidings of His kingdom. Many other writers, however, suppose St. Peter's reference to be to the preaching of Noah (here spoken of as the preaching of Christ by his mouth) during the time occupied by the building of the ark. Although the third Article of the

Church of England no longer contains the definition of "the descent into Hell" of which it consisted when first published,* the fact that the passage in 1 Peter iii. containing the above verses has been appointed as the Epistle for Easter Even, clearly indicates that her interpretation of it is similar to that first quoted, and that the words "He descended into hell" of the Apostles' Creed, are, according to the Church of England, to be so understood.

* "The body of Christ lay in its grave until His resurrection, but His Spirit which He gave up was with the spirits which are detained in prison, or in hell, and preached to them, as the place in St. Peter testifieth."—*Article III., in Edward VI.'s Prayer Book.*

Matt. xxvii. 57—61; Mark xv. 42—47; Luke xxiii. 50—56;
John xix. 38—42.

The Seventh Day of the Week.

**THE CONSULTATION OF THE CHIEF
PRIESTS.**

**THE SEALING OF THE SEPULCHRAL STONE
AND SETTING THE WATCH.**

Resting from His work to-day,
In the tomb the Saviour lay ;
Still He slept, from head to feet
Shrouded in the winding sheet,
Lying in the rock alone,
Hidden by the sealèd stone.

Late at even there was seen
Watching long the Magdalene ;
Early, ere the break of day,
Sorrowful she took her way
To the holy garden glade,
Where her buried Lord was laid.

So with Thee till life shall end,
I would solemn vigil spend ;
Let me hew Thee, Lord, a shrine
In this rocky heart of mine,
Where in pure embalmèd cell
None but Thou may ever dwell.

Myrrh and spices will I bring,
True affection's offering ;
Close the door from sight and sound
Of the busy world around,
And in patient watch remain,
Till my Lord appear again.

Seventh Day, Saturday, 15th of Nisan.

(APRIL 5, 6.)

IT is recorded in the sacred narrative, that while the women who had been watching our Lord's interment departed, "and rested on the sabbath day according to the commandment," the chief priests and pharisees, on the other hand, showed no such regard for the sanctity of the day. We read that after consultation they went to Pilate, professing anxiety lest the disciples of Jesus should steal His body from the tomb, and thus try to make it appear that His own prediction as to His resurrection on the third day had been fulfilled. To prevent such a result, they requested that the sepulchre should be made sure. Pilate told them to make use of the watch, or guard of Roman soldiers, which at the times of festivals was placed at the disposal of the Jewish authorities, to preserve order. Accordingly they sealed the stone at the door of the sepulchre, and stationed soldiers as a guard to watch it. By these precautions they rendered more unquestionable than it might have been otherwise, the supernatural

character of the great event that was about to occur, and which, as it did not take place in the Holy Week, it does not enter into our province to enlarge upon.

On that first EASTER SUNDAY, Jesus rose from the dead, led captivity captive, and became the firstfruits of them that slept. Then was His victory over Satan rendered manifest; and the assurance given that as in Adam all died, even so in Christ shall all be made alive. Then was symbolized to the eye of faith that future Resurrection of those that are Christ's, when this corruption having put on incorruption, and this mortal having put on immortality, "shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, who giveth us the victory, through our LORD JESUS CHRIST."

Matt. xxvii. 62—66; Luke xxiii. 56.

The Passion.

(EXTRACTED, BY PERMISSION, FROM "PARISH MUSINGS," BY REV. DR. MONSELL.)

DARK and dim the daylight rose,
Destined with Thy life to close ;
With the life Thou didst assume,
As Thy passport to the tomb ;
But a drop in the great sea,
Lord, of Thine eternity.

On the tree accursed dying,
Death and hell beneath Thee lying,
There their doom long looked-for meet,
Crushed beneath Thy bruised feet ;
Bitter scorn and cruel pain
Do their worst with Thee in vain,
For Thou answerest not again

Prayers for them are Thy replies
To Thy taunting enemies ;
From Thy pierced side doth flow
Medicine for all our woe,
Thy dear arms outstretched we see,
Drawing the whole world to Thee,
And that head so meekly bowed
'Neath the momentary cloud,
Breathes with its departing breath
Life accomplished in death.

Lo! the veil is rent asunder,
Darkness over head and under,
Graves are opened, earth doth quake,
And the very dead awake.

Angels who beside Thee kept
Watch, and o'er Thy passion wept,
Now before Thee at the gate
Of Thy Paradise do wait,
Hymns celestial round Thee pouring,
As they bend the might adoring
Of Thy Godhead laid to rest
In the regions of the blest.

Saviour of Thy people! now
With thy wounded hands and brow
Gone to plead beside the throne
Thy redemption for Thine own,
Grace to seek, in large supplies,
Even for Thine enemies;

Hear us when to Thee we cry,
Make us feel that Thou art nigh,
Help us when in time of need,
We Thy great deliverance plead,
Cleanse us with Thy precious blood,
O Thou gentle Lamb of God!

By Thy cross and passion save us,
By the hope those sufferings gave us,
By Thine agony and sweat,
By Thy prayers on Olivet,

By Thy sighs and by Thy tears,
By Thy people's hopes and fears,
By the peace vouchsafed to Thee
When in dark Gethsamene !

By the sacramental tide
Gushing from Thy wounded side,
By the load of others' sin,
That oppressed Thy soul within,
By the wondrous love Thou bore us,
That by death Thou shouldst restore us,
By that mercy and that love,
Hear us, Lord, in heaven above !

In the midnight of our sadness,
In the noontide of our gladness,
Through each changing scene of life,
Calm and sunshine, storm and strife,
At the last dread parting hour,
In Thy judgment's might and power,—

Lord, deliver and defend us,
Let Thy Spirit still attend us,
Be Thine Eye our leading star,
Guiding upward from afar ;
Here,—the Surety, Thou art nigh,
There,—the bless'd reality !



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